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A DEDICATION SERMON.

BY REV. L. L. SADLER.

Delivered at the dedication of the Universalist Church at Perrysburgh, Ohio, Dec. 5, 1837.

By the permission of a kind Providence, and under the munificent blessings, and auspicious smiles of indulgent Heaven, we have assembled this day, for the purpose of setting apart, and solemnly consecrating to the service and worship of Almighty God—the Father of the spirits of all flesh, and the Savior of the world, this neat and commodious edifice; agreeably to a long established custom of the Christian Church—and with the usual appropriate and interesting services.

And when we take into consideration the nature of the Christian Institutions—contemplate the genius and characteristics of the Gospel, and reflect on the advantages and blessings resulting to community from the constant study, application and practice of the principles inculcated in the religion of the Son of God, we perceive at once, there is nothing better calculated to inspire the philanthropist with emotions of joy, and feelings of exquisite delight, than to witness the erection of Temples of Worship, and Houses of prayer and of praise in the different sections of this widely extended, and hitherto happy land.

It is here, at the public sanctuary, while bending around one common Altar in adoration of the Supreme—throwing all differences and worldly distinctions aside; and deeply sympathizing with each other in all the holy exercises of religion, that the devout worshipper finds his greatest earthly bliss. It is here, that man is taught the existence, the majesty, the glory, and the perfection of the Divinity—here, that he is made acquainted with the situation he sustains to his Maker, and his Kindred race—here, that he is instructed in every rational duty—here, that the noble principles and affections of mind are developed, and made to bear sway over the propensities and passions of the human heart, disciplining them to the voice of reason and of judgment—here, that he receives his impulses to virtue, and learns to abhor and detest vice—here, that his final destiny is disclosed to his enraptured view.

“A sovereign balm for every wound,

A cordial for his fears.”

It is here, that the youth are “nurtured in the fear and admonition of the Lord”—here, that they receive their early impressions of the value of goodness and morality, and learn to appreci-

ate, love, and respect the sacred institutions of religion—here, that they obtain those lessons of the principles of natural and moral fitness, that qualify them for filling with honor to themselves, and with advantage to society, those stations, and offices of trust, to which they may be appointed in subsequent life—here, that they receive that culture which renders the respectable and valued citizens of community, safeguards and bulwarks of freedom, and blessings to themselves and the world. It is here, that order, harmony, affection, refinement, and moral excellence find their highest promotion; and here, too, that we must look for the preservation of those high and ennobling principles and virtues, that serve to adorn the human character, exalt and dignify man; and render society a valued blessing.

In thus setting apart an Edifice for a use so beneficial in tendency; and fraught with such lasting and important good to the sons and daughters of humanity, we can but think, that, to him, who has right conceptions of the subject, and duly appreciates the utility and excellence of Christianity, this Temple will appear to be, “none other than the house of God; and the very gate of heaven.”

In addressing you in reference to the occasion on which we are convened, I have selected as the foundation of my discourse a sentiment found in Isaiah, IV : 5, 6, “And the Lord will create upon every dwelling place of mount Sion, and upon her assemblies, a cloud and smoke by day; and the shining of the flaming fire by night; for upon all the glory shall there be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge; and for a covert from storm and from rain.”

In creating man in his own image, and impressing on him the signet of his own Divinity, the Almighty constituted him susceptible of receiving and enjoying religion. And in all countries and climes, whether savage or civilized, barbarous or refined, he has been a worshiper. Whether we see him in the remote country of Japan; by the side of Nile; on the banks of the flowing Ganges; among the icebergs of Siberia; in the solitary regions of Ethiopia; on the arid deserts of Arabia; amid the vine-clad hills of Italy; in the wilds of American forests; or on the islands of the vast Pacific, he is beheld in acts of religious devotion, adoring some unseen Power, he recognizes as God; whom he feels obligated to serve, and in whose hands he thinks his destinies are held.

Having endowed him with those high attributes of mind, and distinguished faculties of soul, that place him at the head of animal existence, ally him to the angelic spirits of the

heavenly world; and suitably qualify him with a capacity for enjoying God, and glorifying him forever; the Creator, in adaptation to the wants of his creatures, and the nature he had conferred, has condescended to reveal to him, from time, to time, agreeably to his measure of comprehension and understanding, that economy of divine wisdom—that system of religion, which, in perfection of development, constitutes “the fulness of the blessing of the Gospel of Christ,” and the proximate source of man’s highest felicity.

In ancient times, the Almighty spoke unto the fathers by the prophets, concerning his will and perfections—their duty and destiny. But in latter days, he has spoken unto us by his Son, through whom he has communicated to the world, every thing necessary for man to know, relative to the administration of the divine Government, and that economy of matchless, heavenly grace, terminating in a world’s salvation from sin and death, and a translation into the full fruition of “the glorious liberty of the sons of God.”

Thus, step by step, he has led the human mind through the elementary principles of his revealed religion, unto an understanding of all the perfection, sublimity, and glory, that beameth in magnificent splendour from the gospel of eternal life. We are not therefore, to suppose that the two distinct Covenants, God has given man, are entirely dissimilar to each other, and radically different in all their peculiar characteristics. But on the contrary, we are to regard the dispensation of the law, “as a shadow of good things to come, established for the time-being—the things themselves being not yet made manifest;” and answering as a kind of preface, or introduction to that more perfect system that was afterward to obtain through our Lord and Saviour, Jesus Christ. The law is not against the promises of the gospel: For the law being four hundred and thirty years after the promises were pledged, it could not annul the promises that they should be of none effect. Neither are the promises contrary to the law in spirit and design: for “Christ came, not to destroy the Law and the Prophets, but to fulfill.”

The legal dispensation being but a figurative representation of the economy of the Gospel; and the Jewish Prophets comprehending its nature and purpose, saw reflected therein, as the face is reflected in a mirror, the glory of the Lord, that would be revealed in the person of Jesus Christ; and looked through the type, unto the great anti-type,—beholding the exceeding riches of heavenly grace, and all the excellencies of the religion of the Son of God. Hence, they often spoke of the future advent of the Lord of life and glory; of the

blessings that would attend his heavenly reign; and of the principles of the religion he would establish among the children of men.

In treating on this subject, they often allude to circumstances and events, customs, and rituals, ordinances, and ceremonies pertaining to the Mosaic Dispensation, as though it were significant of that which was to be witnessed in the better covenant of grace.

An instance of this kind occurs in our text. The prophet here is treating on the blessedness of the gospel, and the excellency of the covenant of reconciliation—but uses language borrowed from circumstances pertaining to the adoption of the children of Israel, and their deliverance from the bondage of oppression when passing through the wilderness from Egypt to the inheritance of promise. "The Lord will create," says he, "upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day—and the shining of a flaming fire by night for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat; and for a place of refuge, and for a covert from storm and from rain."

The word Zion has a very extensive signification, as used in the Scriptures; and is a term that was of very dear import to the ancient Jews. With it was associated every thing pertaining to their national distinction and privileges—their divine adoption and temple service—the giving of the Law and the Promises, and all the manifestations of heavenly favor in behalf of the chosen people of God.

Zion literally signifies, a heap, a monument; and is a name that was given to the small elevation of land situated within the walls of the capital of Judea, on which King David erected his royal palace, and buildings of State. Here was prepared an archive for the ark of the covenant, so sacred to the Jews; in which was deposited the Law, the golden vessel of manna, and Aaron's rod that budded—a national memento of their father's wilderness journey from Egypt to Palestine, of the guardianship, protection and special providence of God, and of the covenant of adoption that made them heirs of promise.

With great ceremony and parade, and with remarkable demonstrations of joy, was the ark removed from Obed-Edom, and fixed in the place assigned it on mount Zion. This rendered the palace royal doubly interesting to the children of Israel—and subsequently the name of the hillock, on which stood the city of David, became significant of the covenants God had made with their fathers, embracing the religion of the Jews, and even the subjects of that theocracy.

In process of time, the temple of Solomon was reared. Then the "ark of the testimony" was placed in the holy court of this magnificent building, prepared for its reception. This circumstance occasioned the giving that Edifice very frequently, the name of Zion; though erected on another elevation, called mount Moriah.

Being strongly attached to the religion of their fathers; and associating every thing belonging to them as a nation, with their law, and rituals of divine service, the term Zion became eventually a familiar term, by which to signify the city of Jerusalem; and even the whole land of Judea—the covenant of adoption—and the heirs of promise.

The apostle Paul, regarding the legal dispensation, as prefiguring that which was to obtain under the reign of the Messiah; and accommodating himself to the modes of speech employed by his countrymen, addressed himself to the Hebrew Christians, in the following expressive manner. "Ye are not come unto the mount that might be touched, and that burned with fire nor unto blackness, and darkness, and tempest, and the sound of words, which voice, they that heard, entreated, that the word should not be

spoken to them any more, for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said I exceedingly fear and quake." "But ye are come to mount Zion, and unto the city of the living God—the heavenly Jerusalem—and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abbe."

In this paragraph, the apostle puts mount Zion in contrast with mount Sinai; and makes them significant of the two covenants, with all that appertains thereto.

David speaks of Zion in a similar sense, in the 132 Psalm. "For the Lord hath chosen Zion—he hath desired it for his habitation, this is my rest forever—here will I dwell; for I have desired it. I will abundantly bless her provision—I will satisfy her poor with bread—I will also clothe her priests with salvation—and her saints shall shout aloud for joy."

In this sense, it is very frequently used by the Jewish prophets. In reference to such an application; Isaiah says, in his prediction of gospel times—"and it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the Mount of the Lord—to the house of the God of Jacob—and he will teach us of his ways; and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough shares, and their spears into pruning hooks—nation shall not lift up sword against nation—neither shall they learn war any more."

In our text it has very nearly the same signification. It is the "Jerusalem that cometh down out of heaven, prepared as a bride adorned for her husband—the general assembly and church of the first born, who are written in heaven," where God will place his name, establish his tabernacle, and dwell with men forever.

"And the Lord will create upon every dwelling place of this Zion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall there be a defence." Reference is here had, to the journeyings of the children of Israel from Egypt to Canaan, and a most beautiful figure is borrowed therefrom by the prophet, by which to represent and illustrate the condition of the church under the ministration of the gospel.

Obedient to the divine behest, Moses ordered the construction of a splendid, magnificent, and gorgeous tent, or portable sanctuary—called a Tabernacle, for religious service, to be carried with them wherever they went, till they arrived to the land of promise. When Jehovah gave order for its construction, he accompanied the injunction with this cheering and very acceptable promise, "there will I meet with the children of Israel; and the tabernacle shall be sanctified by my GLORY—and I will dwell among the children of Israel, and will be their God."

After the tabernacle was completed, and the court of the congregation reared according to the specifications of the mandate received, "a cloud covered" the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon; and the glory of the Lord filled the Tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in

all their journeys. But if the cloud were not taken up, then they journeyed not, till it was taken up. For the cloud of the Lord was upon the tabernacle by day; and the fire was on it by night in the sight of all the house of Israel, throughout all their journeys." This cloud by day, and fire by night, was a manifestation of the divine presence; and a token of divine protection and care. It was their guide during their long pilgrimage; and defended them from straying away from the path of divine wisdom had marked out for their tedious journey.

Paul, in his epistle to the Hebrews, attempts to show; that the passage of the Israelites from the land of the Nile, to the inheritance of promise, is typical of the travels of the servants of Christ from the wilderness of sin, to the inheritance of the saints in light—the inheritance of righteousness and life by the faith of the gospel. And looking upon the rest enjoyed in Palestine, as emblematical of the rest to be enjoyed by the subjects of gospel hopes and privilege, and not the fullness of the promised blessings, he remarks, "God limiteth a certain day, saying in (the Psalms of) David, to-day, after so long a time; as it is said, to-day, if ye will hear his voice harden not your hearts. For if Jesus (Joshua) had given rest, then would he not afterward have spoken of another day. There remaineth therefore, a rest to the people of God."

In the application of this symbol, therefore, we are to understand, that "the cloud and smoke by day, and the flaming fire by night, which the Lord will create upon every dwelling place of mount Zion, and upon her assemblies," consists in "the great cloud of witnesses," who bear testimony to "the faith once delivered to the saints,"—and in that truth of God, communicated by Christ and his Apostles,—that light, which enlighteneth every man that cometh into the world. This is covering of defence, that rests upon the glory of Zion, to shield her from the spoliations of the adversary, and guard her assemblies from the errors, and vices, and follies of the world. This is the guide to the heirs of promise, which leads them on in their pilgrimage, from grace to glory, until they attain "the mark for the prize of the high calling of God in Christ Jesus our Lord."

"When Israel through the desert passed;
A fiery pillar went before,
To guide them through the desert waste,
And lessen the fatigues they bore.

Such is thy glorious word, O God!
'Tis for our light and guidance given,
It sheds a lustre all abroad;
And points the path to bliss and heav'n.

(To be Continued.)

EDITORIAL CORRESPONDENCE.

Mr. Davis:—Dear Sir, I am indebted to some friend for the 1st nine Nos. of the 2d Vol. of the Glad Tidings, for which he has my thanks.

I send you six new subscribers, and will mail the money, as soon as apprised that it may be done at your risk, with my best wishes for the arrival of that time, when mankind will see things clearly, and blush to attribute to the beneficent Author of our existence the soul-chilling thought that he could make myriads of intelligent beings and then punish them throughout the countless ages of eternity, for giving way to the frailties of that nature with which he had endowed them.

I was educated by honest parents to believe in the popular notions of hell and endless punishment. When at school I have

read, and re-read, with a suppressed tear in my eye, the high-wrought picture of Atonement by Dr. Young. Under the strong feelings thus excited I have taken my seat, while a deep melancholy preyed on my mind, notwithstanding my natural vivacity. Often have I been led, impreceptably led, to ponder on the awful phrase "Hell itself is a refuge if it but hide me from the frown." Oh! what a libel on the character of Jehovah!! Yet the touching pathos of this eloquent writer, in pointing the mental sufferings of Atonement, well nigh drove me to despair. I read the scriptures—heard popular preachers expounded them—all, all tended to confirm my received opinion. Years rolled on. Reason asserted her empire. If my received opinions were correct, then God was an implacable, relentless tyrant, who gloried, (for men was made for the glory of God,) in the endless suffering of his own creatures.

These reflections drove me to the confines of infidelity—of Atheism. I read Volney's "Ruins of Empire" Paynes "Age of Reason" and other infidel works. But though I admired Volney for the elegance of his diction, and Paynes, for his Rights of Man" yet they failed to carry conviction to my mind.

Thus situated and perplexed, I began to reflect, that man was a finite being—that his actions partaking of his nature must be finite too, and hence as there cannot be degrees in infinity, that a finite crime could not merit an infinite punishment. Again I reflected that Jehovah is the very personification of justice, and hence, that though disobedience and crime might not, nay could not, escape merited punishment, yet that punishment must, from the goodness and justice of God be unerringly proportioned to the nature and amount of crime. Next, I reflected that "God is love," and hence, that such a Being could never permit his creatures to suffer punishment, for any other purpose than their own good, and that this could not possibly be in any degree promoted by endless writhings and contortions in the hell depicted by popular preachers.

These reflections, and an impartial examination of the scriptures, dispelled the gloomy forebodings of the future, that had for years haunted my imagination and embittered the enjoyments of life. Yet I experienced no diminution of that joy, peace and happiness, which universally follows the performance of a virtuous action, or the distress and punishment always the sure attendant of vice.

Am I wright? Then, the enjoyments of this life are not embittered by the awful forebodings of the future—by the slavish fear, that the beneficent Author of my existence will, ceaselessly throughout the innumerable ages of eternity, inflict unutterable torments on my soul—on an emanation of himself.

Am I wrong? Then my chance for the future, unless I am to be damned for trust-

ing in the promise of him, who cannot lie, is at least equal to that of the partialist, because a belief in the sublime doctrine of Universalism, batters the human heart, lessens the amount of crime by the certainty, and not by the severity of its punishment, and endears man to by inculcating the sublime doctrine, that God is the friend, Protector, the Redeemer, and the Restorer of the whole human family.

These remarks are at your disposal, and if deemed worthy of a place in "The Glad Tidings," you may occasionally hear from your friend.

ONESSIMUS.

THE SYNOD.

Br. Davis:—In my last, I gave you a specimen or two, of Presbyterian preaching during the sitting of the synod in this place. In this, you have, another. "Love your enemies," said the preacher. This is right; so we ought. But what reason did he give for doing this? "That you may be like your Father who is in heaven." A very good reason this; just such as a Universalist would give. But why would it make us like our heavenly Father? "For he sendeth his rain on the just and the unjust &c." Exactly so. What else? "There is no revenge in God, as in man." True; pure Universalism.

Now hear him overturn the whole. Yet there is *wrath* in him, for 'he is angry with the wicked every day.' His wrath is his *infinite holiness*, which is *infinitely* opposed to sin, *therefore* he will punish sinners to all eternity!! A wonderful 'therefore' that, surely! Perhaps the ability of the sermon, so much praised, consisted in drawing such conclusions from such premises. But let us look at it a little, in different points of view. "Love your enemies, so as to be like your Father in heaven." How does he show his love to his enemies? who by the way, are his own children. Ans. Torment them to all eternity! Good Lord deliver us all from *such* love! Now let me make a 'therefore.' *Therefore* each man ought to injure his enemy as much, and as long as he *possibly* can. Look again. "His wrath is his infinite holiness, (a curious assertion, to say the least of it) which is infinitely opposed to sin, *therefore*" he will suffer it always to exist! O Consistency!

Look at his syllogism once more. "His holiness is infinitely opposed to sin, *therefore* he will punish sinners to all eternity." Now let us try to match this by another. You love your child supremely. You greatly desire his happiness, which consists in obedience to your will. This causes you infinitely to abhor the *act* of disobedience in him. *Therefore*, if he disobeys you, you will exert all your powers to make him as miserable as possible! Now I ask every candid reader, if this is not as correct a conclusion, as the one the preacher drew? Let us try again. Suppose your power is

infinite. Your love to your child is infinitely opposed to his killing himself; therefore if he kills himself, you will raise him from the dead in order to torment him to all eternity! Further remark on this is unnecessary. Now can avoid seeing the absurdity of the preacher's assertion. I would speak of that doctrine—creed—or religion, which would turn man into a fiend, in order to become like its god, but knowing your dislike of long articles, I will stop now.

Your brother, E. M. P.
Springfield, Clark Co. O. Dec. 1837.

DO PRESBYTERIANS BELIEVE IN UNIVERSAL SALVATION?

Their method of bringing about the restitution of 'all things,' and proving the doctrine of universal holiness and happiness as the ultimity of mankind, is expressed in the 5th article of their Confession of Faith, viz:—

"The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him."

More emphatic words than the above could not be used to express the salvation of *all* mankind, for it is here plainly declared that Christ has 'purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him.' And now it is only necessary to remark that 'the Father loveth the Son, and hath given all things unto him,' and the Son says, "if I am lifted up I will draw *all men* unto me." Therefore it is evident that the "*all things*" which the Father hath given the Son is nothing less than the "*ALL MEN*" whom he is to draw unto himself.

Here then, we have assurance in the 'Presbyterian Confession of Faith,' as well as Bible, that "*all men*" will eventually enjoy the kingdom of heaven; and as to the glorious result of the Saviour's mission, the Presbyterians and Universalists are at agreement.

H. T.

OMNIPRESENCE OF GOD.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea,—even there shall thy hand lead me, and thy right hand shall hold me."—Bible.

What a glorious, heavenly truth it is, that the spirit of the creator of the Universe is over all, through all, and in all the works of his hands—it pervades alike the smallest particle of matter, and the ponderous globes,—the least insect of his creation which crawls upon the earth beneath, has its allotted share of his wisdom and presence, as well as man, who is 'the noblest work of God.' All creative things feel the influence of his divine presence, and tune their joyful songs in one universal praise to his adorable name. Have we eyes, and can we not observe his invigorating presence made manifest in every thing around? Have we ears, we are

compelled to listen to the gladsome sounds which cause the very heavens to resound with praises to the Creator!

And shall *man* remain silent, when all nature abounding with love to God is proclaiming—

In joyful accents sublime,

"The hand that made us is divine?"

No! he should unite in the harmonious concert and mingle his thanksgiving in the universal song,—he should feel his soul warmed with the love of God, that he may at last return to Zion with songs of everlasting joy upon his lips, where he can tune his golden harp to the praise of God during eternal ages.

H. T.

For the Glad Tidings.

THE NEW YEAR.

Hail thou new year! ordained by fate
Our eighteenth hundred thirty-eight,
Never before on times record,
But always present with the Lord.

What feats of war, or works of peace,
What pinching wants, or large increase;
What health or sickness waits the year,
Doth only to our God appear.

Whether he'll bid our country shake,
Or bid tempestuous winds to wake;
What fearful fires or floods shall be,
O Lord, are only known to thee.

But what are all terrestrial fates?
The change of nations, or of States,
To interests of immortal souls,
For whom the wheel of nature rolls?

Thy church, for which the world was made,
To whom thy Justice is display'd;
Thy church, a seed to thee most dear,
For them succeeds each rolling year,

Where that shall flourish or decline,
What ministers shall fall or shine,
What sinners hear thy quickning word
This year, is known to thee, O Lord.

No need of this great work in heaven;
While all may know their sins forgiven;
Our world alone this change does see,
A change entirely wrought by thee.

The heavenly wind, where it shall blow,
Or where the living waters flow;
These precious gifts flow from thy hand
So bless O Lord, our favored land.

Though every mercy must be free,
That to such rebels comes from thee;
Yet these to mortal men are given,
To fit thy children all for heaven.

Lord smile upon the coming spring,
Let corn and fruit rich tribute bring;
Let favor'd thirty-eight appear,
A great a glorious gospel year.

Pine Creek, Jan. 1st. 1838.

T. C. L.

Causality.—Bishop Hopkins was considerably injured, by being thrown from his carriage on Friday last, in Burlington, Vt. One shoulder was dislocated.

FREE AGENCY, No. 6.

"What is man that thou (God) art mindful of him." "God said let us make man, in our own image, after our own likeness. So God created man in his own image, in the image of God created he him."

We will now endeavor to recapitulate the foregoing argument, and present the readers with an epitome of the whole matter. Fore-knowledge in Jehovah we set down as nothing short of an irrevocable decree. Our reasons are first, because fore-knowledge in God existed anterior to the beings or things created by him. All things received their existence in perfect accordance with the same; 2ly, we set it down for fact, that if Jehovah in the beginning called into action the attribute knowledge, so as to foresee every action in man, of course it must extend to the most minute actions and motions that do exist, either in the animal or vegetable kingdom, and all of them, so that none can be added and none diminished therefrom. And if so, the only logical reasoning that can be adduced to the subject is, first, effect to cause, which is God; and secondly, from cause to effect, which comprehends all animate and inanimate creation. And he who admits the above premises, and strives to establish cause and consequences elsewhere is merely hovering between the Heavens and the Earth, without permanent beginning or ending to theory, or any solid ground to set his feet upon. Now, we will give the above hypothesis its true weight of argument, and note the consequences. "God hath foreseen and determined whatsoever comes to pass, and what he hath not foreseen and determined, comes not to pass." All who consent to the above theory, believe in only one divine mind, then it follows that all other beings are subordinate and are only parts to the great machine whose entire impulse comes from the throne of God. Now let us enquire what are our views of christianity? As Universalists, do we not view it as a fundamental principle, that all mankind have become estranged from God, alienated in our own minds from the Father's love and irreconciled to the benign government of the most High; and that the mission of the Messiah is to bring back erring humanity to the fold of God. And do we not love and admire the person called Jesus of Nazareth for the arduous undertaking, the firmness he manifested unto death, the assurance he gives us in his resurrection, the precepts and examples he gave us; and the disinterested love manifest in all his actions. * *

But let us enquire what Christ is to save us from? Surely not from the fiat of God's eternal decrees; nor from pain, sickness, and physical death, for these are the lot of all. Surely not from death moral, for nothing can be either lost or found, if all things were according to fixed order. Oh fatality! fatality! the glory of thy house has departed positively from the writer of this article, if not from the world. Let us now

turn round the dark side and come to the glorious light of divine Revelation which is as a lamp to our feet, so that with the God-like power within us, we may eschew evil and follow after that which is good, and thereby grieve not the Holy spirit whereby we are sealed (Eph. 4: 30.) and become partakers in this present life, of the religion of the glorious Mosiah, who was a Lamb slain from before the foundation of the world. Not, however, for crimes foreseen in man, because that would be causing the innocent to suffer for the guilty, thereby destroying the scripture affirmation which saith "every man shall receive according to that he hath done, whether it be good or bad." Not slain from before the foundation of the world, for crimes foreseen in man according to the doctrine of fatality, because man is totally incapable of originating any act, and is therefore, not criminal, and cannot be saved from impending danger. Not for events foreseen in man according to the popular views of free agency, because all God fore-knows, must come to pass, and the term salvation presupposes interference, a stopping of occurrences, which there was at least, a possibility of taking place. But the great Architect of heaven positively knowing that the creature man, would necessarily commence his career in this world in a state of ignorance, the same as our children come into the world ignorant, at the present day. It was, therefore, found expedient in the councils of Heaven, that the eternal, unchanging nature of the loving Parent of the universe, should be made manifest to his ignorant children through this channel. (1st John, 15: 13) It was, the avenue through which the rain was to flow from the center to the circumference, causing the "knowledge of God to cover the earth as the waters cover the face of the great deep." This is the view in which we believe the Messiah originally stood as a Savior, and I place it as an immovable land mark, that all the testimony on the subject only goes to prove that the crimes of man have not changed the mind of Deity in respect to his affection towards us. Therefore "God commendeth his love towards us in that, while we were yet sinners Christ died for us." (Rsv. 5: 8) Yet the eternal purposes of God, which he purposed in Christ Jesus our Lord are to make all men seewhat is the fellowship of the mystery which, from the beginning of the world, hath been hid. (Eph. 3: 22) Therefore, the original purpose of God, in preparing a Savior, was to save mankind from the effects of ignorance, and to make them see and know the parental affection of the great Parent of the Universe. With this view of the subject, Christ can be viewed as a Lamb slain before the foundation of the world, and yet, God, by fatal decree, not be computed the author of sin, who, at the time he determined the death of his Son for the crimes of mankind, determined, likewise, every crime of the hu-

man family. Oh, christianity? how long wilt thou in theory represent the God of heaven as an unfeeling despot, while in thy practical devotions thou reverence him as a God of clemency and mercy? W. B. Elizabethtown, Va. Oct. 21, 1837.

We have exercised our liberty, in abridging the above article some, as also the previous one on the same subject. We were sorry to do it, but want of room compelled us to it. We have many correspondents, and each must have his turn; besides which, we wish to present a variety of subjects, hence, but little room can be devoted to any one. Short articles are read more, and do more good than long ones. These remarks are not made for Br. B. in particular, but for the benefit of all.

ED. f

For the Glad Tidings.

NEW YEAR'S OFFERING.

Time's ever on the wing—another year
Is an added trophy to his fleet career;
Another leaf, to the green wreath that binds,
Around his brow, the ages or all climes.

Unceasing is thy course,—oh Time! unwearied
thy wings,

Thou heedest not the joy or woe, that from thy
presence springs;

The bud unfolds its leaf—the bee hums in the
air—

The child is sporting by the brook—its happy
mother's there—

A youth is gaily riding on a steed of nerve and
power—

A tale of love is telling to a maiden in her bower,
A sire and grandsire's by a hearth made happy,
rich, and free,

By the flaxen-haired galaxy that circle 'round
their knee,

A nation proudly celebrates with festive joy, the
day

When the iron chain of tyranny from their land
was burst away.

A holiday—a holiday—all nature sings to thee;
But no! thou canst not stop to hear the pleasing
melody.

A storm is in the air—the forward flower is
crush'd,

The humming of the bee and the childish sport
are hush'd;

The stricken youth is carried on a slowly mov-
ing bier,

The tale of love hath cost the maiden many a
bitter tear,

The sire and grandsire mourn, their depopulated
hearth,

The nation weeps for her noble ones reposing
in the earth;

Stop, stop, a moment Time—list to the mourn-
ers lay?

"Thou speak'st in unwelcome ears—speed, speed,
my car away."

Since Time will not listen to a tale of joy or
grief,

To you my gentle readers, my offering shall be
brief.

Has sorrow round thy brow, bourn her mourning
myrtle wreath,

Dost weep for unrequited love, or hearth made
lone by death,

O lean not then upon the earth, 'twill prove a
broken reed,

But turn thy tearful eye to Him who'll be thy
friend indeed;

To the risen Saviour of the world, the anointed
Son of God,

He who for thee on Calvary's mount, pour'd forth
his precious blood,

He'll heal up every bleeding wound and banish
each unholy fear,

And wipe from every mourner's eye, the swiftly
falling tear.

Has fortune strewed thy flowery path with rich
and precious gems,

Oh hoard them not with miser care, like kingly
diadems,

But to the needy suffering poor—the lonely wid-
owed heart,

A portion of thy worldly goods with cheerfulness
impart,

And thy bread upon the waters cast, shall re-
turn to bless thy store,

With wealth that gold can never buy—and with-
out which kings are poor.

Has thy lot of life been cast, in Poverty's low
vale—

Thou of the darkly sunken eye, and cheek so
ghastly pale,

Enviest thou the rich their luxuries—their gaudy
gay attire,

And would'st thou to their anxious cares, as
readily aspire?

Oh turn thee from the tempting bait, Iscariot's
lure to death,

And trust thy Makers promise sure, to guard thy
life and breath,

"Blest are the poor," the Master said, while the
lonely path he trod,

And meekly bowed his head to death, in sub-
mission to his God.

In closing up my offering,—I wish you health
and peace,

May "The Glad Tidings" of great joy, your
happiness increase.

Mentor, Jan. 1st. 1838.

MARRIED—On Thursday December 21,
by the Rev. E. R. Crocker, Mr. James Purdy,
of Moundsville, to Miss Aurilla Ann Bartlett, of
Fork ridge, Marshall county, Va.

May joy attend the wedded pair,
Through all their future years;
And each the other's sorrow share,
And wipe the falling tears.

When the heart, with grief oppress'd,
Would seek to find repose;
May each within the other's breast,
Unburthen all their woes.

May discord and malicious strife,
Their youthful hearts ne'er know;
And though a long and useful life,
Their love and friendship grow.

J. L. C.

THE GLAD TIDINGS.

S. A. DAVIS, Editor.

PITTSBURGH, JANUARY 13, 1838.

TO CORRESPONDENTS.

Sister "Isora" is always welcome, "Onessi-
mus" is thrice welcome to our columns—we
crave to reckon him among our regular corre-
spondents, "J H" was too late for this No but
shall appear in the next. Br. H. Bell's very in-
teresting letter was carried to the office, but by
some unaccountable mishap, was lost and cannot
be found. Will he write again?

Increase of subscribers since our last, 15.

CONFERENCE.

A quarterly Conference of the Western Re-
serve Association of Universalists will be held at
Burton, Geauga Co. O., on the first Saturday and
following Sunday in February next.

THE MURRAY ASSOCIATION

Of Universalists will hold a session at Sharon
Medina co, Ohio, on the second Wednesday and
following Thursday in February next.

THE EXPOSITOR AND UNIVERSALIST REVIEW.

No. 1. of the new series of this popular
work is now before us. The contents are
as follows. 1 Preface—2 Origin of Sin—
3 Unbelief, the reason why Christ wrought
no more miracles among the Jews—4 us-
age of the word *church* in the New Testa-
ment—5 Parallelism of Hebrew Poetry—6
"The wicked shall be turned into hell"—7
Nature of conversion. The No. before
us contains 76 pages handsomely stitched
in printed cover. It is to be published once
in two months, the volume will contain 432
pages, at \$2 per year, payable in all cases
on the delivery of the first number.

This work is worthy of an extensive cir-
culation; and will be read with interest and
much profit by those who wish for solid
information. We heartily recommend it
to all those who wish to procure a valuable
library.

It is edited by Rev. Hosea Ballou, 2nd
All letters and subscriptions should be di-
rected (post paid) to Geo. W. Bazin, No. 40
Cornhill, Boston, or to Abel Tompkins, No
32 Cornhill, Boston.

Y. M. U. I.

On Wednesday evening, January 17th, the
"Young Men's Universalist Institute" will dis-
cuss the following question—"Do the Scriptures
teach the existence of a personal Devil." The
society will meet at the "First Universalist
Church" at half past 6 o'clock.

The attendance of all, who feel an interest in
the discussion of the above question, is respect-
fully requested. S. BELDEN, Sec'y,

Letters and Receipt since our last.

Rev. J. B. Springfield, Pa. (5 subs.) S. T. Mad-
isonville, O. P. M. Wadsworth, \$3 for self and C
C. B. G. W. Belmont, O. (6 subs.—may send mo-
ney at our risk.) J. M. B. Austinburg, \$5 for self
and G. T. of Geneva, P. M. Brownsville, \$5 for
Dr. J. H. and 3 new subscribers, P. M. Wilkins,
P. M. Zanesville.

LAW NOT AGAINST THE PROMISE.

God hath promised that "all the kindreds of the earth" shall be blessed in Christ; and it is also written, "the law is not against the promise of God." Now, if the law was annexed a penalty endless in its nature, is it not against the promise? To illustrate:—Suppose the President of the United States, having the authority resting in him, were to issue a proclamation, that all the land within his jurisdiction, should be divided and distributed in equal portions, amongst all the free citizens of the Union.—But, suppose again, he should call a special meeting of Congress, when they enact a law, declaring that none shall ever come in possession of the promised donation except such as remit to the Government the full value of the ground in specie, by which thousands come short of the promised possession. Now I ask, if this law would not be *against* the promise? Well then, if the great Executive and Law Giver of the Universe, made a promise to distribute equally to all mankind the blessing of eternal life, and afterwards gave man a law, by which a large number never receive the benefits of the promise, is it not clear that such a law is against the promise? "Where there is no law," saith the Apostles "there is no transgression," since 'the law entered that the offence might abound,' we perceive the introduction of the law would operate widely against the promise, which shows that no such penalty as endless death was threatened as the effect of transgression. David says; 'the law of the Lord is perfect converting the soul,' but a law that makes endless misery 'abound,' cannot be perfect, and instead of *converting*, it would be the means of *damning* the soul. But we are certified, that love and not ceaseless woe, 'is the fulfilling of the law,' and it must be fulfilled in all mankind for, 'till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled;' the unhappy effects of its violation, will then have been banished from the Universe!

M. A. C.

THE CHARACTER OF GOD.

One reason why men are not Universalists is, they don't give themselves the time necessary to acquaint themselves with the character of God; they do not as they should, put their minds to the task, and draw such deductions, and inferences from his universally conceded attributes, as are inevitable from the premises which his nature furnishes.

Throughout christianendom men are agreed concerning the attributes which God possesses; yet they come to different conclusions from the same premises, relative to what will be the condition of mankind in the future immortal world. For instance: all agree that God is impartially, and unchangeably good; yet, some there are, who conclude hence, that he will ultimately save all, while others, on the other hand, believe he will endlessly damn a part; that this same impartial goodness, while it saves some, will damn others, with eternal torments, and thus the same causes produce opposite effects! Why, upon this subject, do men come to different conclusions? I will tell you; the former reason from correct prin-

ciples to legitimate conclusions; they reason logically: the latter do not reason at all, but leap, without law or logic, to their conclusions; (it conclusions they may be termed;) they take the monstrous doctrines of unmerciful torments, cruel, and endless in their nature, for granted—they cannot be found in the premises of the generally acknowledged attributes, constituting the ever blessed character of our most merciful God.

Give me but three of the universally conceded attributes of God, viz.—Wisdom, Power, and Goodness—'tis all I ask,—they furnish impregnable bulwarks to Universalism—give me these and I will prove that he must, necessarily, possessing the character which these principles indicate, save the whole intelligent creation.—Thus furnished, I would reason thus:

1. God's goodness: goodness prompts to give existence with design to bless; it cannot be otherwise—goodness give existence with design to curse? No, indeed. But endless misery would be an endless curse; therefore God did not give existence to curse endlessly, contrariwise, to bless and therefore to *save*; to save all. But,

2. God's wisdom. God can never be disappointed in whatever plan he laid in the creation of man, for infinite wisdom dictated, and infinite wisdom cannot err. The plan of creation must have been perfect in all its parts, from the beginning to the end, as it relates to every creature; God cannot be possibly disappointed in the result. Let the plan be what it may; have it if you please, that it was that man should be a free agent, still this does not alter the case, for the Creator must have "counted the cost;" he must have known, if he be infinitely wise, the ultimate consequences of the gift of said agency; and knowing the consequences, he must have thus constituted man, knowing that his free-agency would "work out a far more exceeding and eternal weight of glory; and thus *bless* him by the gift; for that, understand, was the design of creation. For if God designed to *bless* man in the gift of existence, and knew if he were to constitute him a free agent, that his agency would frustrate the very design of his Creator, viz., to *bless* him, he could not, and be consistent, thus constitute him a free agent; 'twould be in direct violation of his attribute wisdom, which we are considering. But,

3. God's infinite power. If God possess infinite power, thus whatever he plans, he can execute, and will if he be so disposed; and his goodness will thus dispose him. "There is no power but of God; the powers that be, are ordained by God; hence he can work all things after the counsel of his own will."

Now then, having the timber scored, hewed, fitted, and framed, let us raise the goodly temple of universal salvation—and let him, who can, *raise* it to the ground. And

1. God's goodness moves him to create his children and render them, endlessly the happy participants of his love—and,

2. His wisdom has dictated the best possible plan—be that plan what it may—by which to effect the design of creation, viz to *bless*; this plan his wisdom (could she speak) declares shall

never,—can never fail. Infinite wisdom having dictated the plan, it cannot be otherwise than perfect in all its parts. So,

3. As God possesses all power and "worketh all things after the counsel of his own will"—the event is certain, there can be no mistake—having designed, in the gift of their existences, to bless all men with unfading glory, while eternity endures, that design can never fail—men will universally be saved. I thank my merciful God for this. Amen and amen. E. R. C.

TO THE REV. GEO. BROWN, ALLEGHENYTOWN.

Sir:—I am glad that you have, for the last few months in particular, given Universalism a share of your attention. Whether it be from vanity or some other passion, we know not, but we like to be noticed by *great* men, that is, by those who officiate in high places. There is a prospect of our being known soon, to all the inhabitants of Pittsburgh and vicinity. Not very favorable to be sure, but no matter for that, for it *may* be better to have a bad name than none at all.

But let me ask thee a few questions, Br. Brown. No offence, I hope. What was the state of your mind last Sunday evening, when in your sermon, you said "Universalists would steal, lie, cheat?" &c. Was your heart warmed with the Saviors love, when you uttered those hard sayings? and did your bosom glow with gratitude and veneration to God, when you exclaimed to the audience, "Beware of them (the Universalists) for they would as soon kill you as not"? Did not your conscience condemn you at that time? or, has it, like some of old, become "seared as with a hot iron"? I can hardly think you were sincere when you exhorted your hearers to beware, lest the Universalists should kill them. But, if you really think us so wicked let me put your fears to rest.

Now Br. Brown, honestly, putting Universalism out of the question, I would not hurt a hair of your head, and I would be the first to bring any Universalist to justice who should attempt to injure you, or one of your flock. Please, sir, to state this fact to your congregation that their minds may be relieved from all apprehension of danger. Tell them also that their "drawers houses, stables, &c," may stand safely unlocked in presence of any Universalist, for, though they believe in no endless hell in the future state, or omnipotent devil who will torment them to all eternity, they believe the word of God which declares that the wicked shall not go unpunished. They also believe that holiness is the only road to happiness.

But truly, sir, I have some reason to think you have not so bad an opinion of Universalists as you profess. If you have, why did you, a few weeks ago, urge a Universalist lady of this city to join your church, after she had boldly declared her sentiments to you. Did you not tell her that her faith should be no objection? and as an inducement for her to join, did you not tell her you had received a Universalist into your church?

some time since? If you think proper to deny this, proof shall be forth coming. Strange indeed sir, that you should take one liar, thief and murderer into your church and try to persuade another into the same.

I have no doubt but that you have more than one Universalist in your church, and I was about to advise you to drive out the liars, thieves, and murderers, but that would be useless, for you are urging more to come in. I am at a loss to know what to make of your conduct—it seems somewhat like your religion, mysterious, inconsistent, and incomprehensible. I will not attempt to pry into mysteries. Go on, sir, and fill up the measure of your iniquity. "The wrath of man shall praise God"—you are helping our cause finely—our congregations are continually increasing, owing, no doubt, in some measure to your efforts to bring us into notice.

I intended to state some more facts, but for this time, I spare you. In due time, you may hear from me again. Till then, farewell. Yours with respect,

S. A. DAVIS.

TO DELINQUENT SUBSCRIBERS.

Friends, (I hope I am not mistaken) it is now nearly six months since this volume commenced. Agreeably to our terms you are now owing \$1.75 for the Vol. We have to pay money every two weeks for paper and printing, and we have no other dependence than the honor of our subscribers. Most of you are entire strangers to us—we have trusted you five months, and some of you seventeen. Are you not now willing to give us our due? It is but a trifle to each individual, but much, yea, our living to us. As you are strangers to us, and at a distance, it is entirely a debt of honor. Will you tarnish that for so small a sum? I am sure you will not. Do not suppose that because the sum is small it is of no consequence. It is not so. We have to make up nearly two thousand dollars of just such sums. We have large sums (for us) to pay this month and the first of next. Will you help us? If not paid by the middle of next month, two dollars will be charged, agreeable to our terms, but if sent during this month \$1.50 will be received in full. Let two or more join together in sending by mail, where there is no Agent near. So great are our present wants, that we will accept of a \$3 note, free of expence from those who owe us for the first and second volumes, if sent by the 1st of February.

We are sorry to be under the necessity of dunning, but we are dunned, and how can we avoid it. Those who have paid promptly, have our warmest thanks, and we hope to be able to thank many more soon.

N. B. Money may be sent at all times by mail at our risk.

Will the Rev. Geo. Brown, of the P. M. Church, have the goodness to repeat the sermon he delivered in Alleghenytown last Sunday night, in the Universalist Church of this City? If so he, will oblige many Universalists. He may choose his own time—we should like a week's notice however, that our congregation may be duly notified. He need have no fears of violence on our part, for we will not lay a hand upon him. D.

RELIGIOUS NOTICE.

Bro. Geo. Rogers proposes to preach in Columbus O. on Sunday, 14th inst.—at Newark on the evening of the 16th,—Zanesville, 18th—and in this city, the 4th Sunday in this month.

N. B. The Editor will preach in Fowler, Trumbull Co, O. or at such place in the vicinity as Br. L. A. Viets may appoint, the 4th Sunday in this month. He intends, if possible, to visit Youngstown, Austintown, Gustavus, and other places in the vicinity, and hopes his subscribers who have not paid their subscriptions will be in readiness to meet him.

VOLUNTEERS FOR CANADA.—The Buffalo Advertiser says that a meeting of "the friends of Canada," was held in that city on the 28th ult. for the purpose of beating up volunteers for the "independent Canadian service." About two hundred assembled; speeches were made; resolutions passed, and a letter addressed to Mr. McKenzie, of Toronto, U. C. inviting him to attend another meeting. Mr. McK. is the leader of the liberal party.

IMPORTANT FROM CANADA. FURTHER PARTICULARS OF THE CAPTURE OF THE CAROLINE.

The twelve o'clock express, confirms the news of this morning. It is said that the Caroline was filled with visitors, and not soldiers. The word with the loyalists was, "No prisoners!—no quarters!"

Those who attempted to escape were killed, with few exceptions—the boat was set on fire, and with the remainder towed into the current on the Canadian side, which soon carried her over the Falls.

The loyalists gave three cheers for Victoria, and under cover of the darkness, it is supposed escaped the fire opened upon them from the island. Those on board the boat slept there, because the public houses were full.

Capt. Harding, of the brig Indiana, escaped with a severe wound in the head; only one man was found on the shore, the one above mentioned; the rest reported missing—there is little doubt but they went over the Falls with the burning steamboat.

4 o'clock, P. M.

A letter has been received by Dr. E. Johnson, from Gen. Van Rensselaer, that the British forces are ACTUALLY LANDING ON GRAND ISLAND.

We need scarcely caution our readers, that these reports must not be taken without room for allowance. They are the first hasty rumors, and need much confirmation. Experience has made us shy of these frontier inventions.

The following proclamation was issued by the acting Mayor of Buffalo.

Proclamation.

MAYORS OFFICE,
Dec. 30, 1837.—noon. }

Fellow Citizens:—

The report that outrages have been committed by persons from Canada, upon the lives and property of our inhabitants, has justly excited in your bosoms that spirit which is so worthy of American citizens.

All legal measures will be promptly taken to prevent any future aggression, and you will be called upon as fast as your services are required. In the mean time, I enjoin you all to act with discretion, and only under the direction of the proper authorities.

The Common Council have placed ample means at my disposal for the defence of the city; nothing will be wanting on my part to insure the safety of all—and for that purpose I feel assured that I shall be fully sustained by you.

A competent and well armed city guard, of respectable citizens, has been organized under the authority of the Common Council, and sworn in as a city patrol.

The laws must be strictly enforced; and to prevent any unnecessary alarm, the firing of guns after sundown is forbidden, and the ordinance in relation thereto will be rigidly enforced. It is to be hoped, however, in times like the present, no person will be found who will wantonly violate any law.

The firemen are requested to be on the alert, and see that their engines are in good order, though it is to be hoped that they will have no occasion to use them.

Citizens are requested to call at any and at all times at this office, to report or receive orders.

PIERCE L. BARKER,
Acting Mayor.

And the following brigade orders by the Brigadier General:

State of New York; }
Brigade Orders }

BUFFALO, Dec. 30th, 1837.

A requisition has been made on me by the Sheriff of Erie county, for the services of the 47th brigade of militia of this State, as well as those of the United States.

It is therefore, hereby ordered, that the several regiments composing said brigade, rendezvous at Buffalo without delay, armed and equipped as becomes citizen soldiers.

DAVID DURT, Brig. Gen. 47th Brig.
Geo. P. STEVENSON, Aid-de-camp.

THE TIME PIECE.

'Papa,' said Amelia Maxwell, affectionately leaning on his shoulder, and now and then kissing him, 'papa,' you have looked very gloomy for a week past. Mamma, too, having remarked the change in your countenance, is unhappy on account of it, and as for myself, I am quite at a loss for amusement without your charming tales and lively conversation. Do, papa, talk and read to me as you were wont; or if you are unhappy, reveal the cause of it, and mamma and I will do all we can to remove it. You don't know how wretched we feel while you are so." At this moment Mrs. Maxwell entered the parlor, and all of the family were now together, Mr. Maxwell, his wife, and Amelia, a beautiful girl just entering her sixteenth year, amiable and intelligent, and the engrossing object of her parents' hopes and affections.

'I confess,' said Mr Maxwell, 'that I have used every precaution in my power to conceal from both of you the cause of my unhappiness, for I am unhappy, and at times, wretched—'

'Dear papa,' said Amelia, 'let me kiss away that tear'—and reclining on his neck, sobbed and wept bitterly.

'My dear,' said Mrs Maxwell, 'pray unbosom yourself—reveal the cause of your unhappiness; you know you can safely confide any secret to us—'

'The occasion of my wretchedness said,' Mr Maxwell, 'is no secret, it is publicly known, and my whole study for a week past has been how I should keep you ignorant of it; for I am ready to sink under the thought that the consequences of my misfortunes should be felt by you and Amelia; and yet I ought to consider that both of you must inevitably suffer with me in the end. I am a broken merchant, and all I am worth together with the whole of my furniture, must in a few days be surrendered to my creditors.'

'Is that the whole secret?' said Mrs. Maxwell, 'I was looking for the disclosure of something else—something of a serious nature. Do not, my dear, let this misfortune weigh on your spirits, for you will soon rise above it, and as for Amelia and myself, we will give up every thing in the house, and then feel happy that by the blessing of Heaven we have health and strength to begin the world anew. Cheer up, husband, dismiss every gloomy thought, and rest assured you shall receive from your wife and daughter such consolations and encouragement as you will in vain look for from the world.'

The moment Amelia understood the nature of her father's misfortunes, she smiled and kissed him, and then left the room in haste. In a few minutes she returned with her arms full of choice books, among which were her day and Sunday-school premiums and laying them at her father's feet, 'there, papa,' said Amelia, 'let your creditors have these with the furniture—let them know how much I prize these books,

and then I am certain they will not undervalue them.' Mr. Maxwell was overcome by this proof of his daughter's willingness to part with what she prized so highly to contribute, as she thought they would, toward his relief—kissed her most affectionately, and gave her to understand that the sacrifice she proposed to make would not be accepted by the sternest of his creditors. 'I feel relieved now,' said he, and smiled.

Mrs Maxwell, who but a moment before was all cheerfulness, now manifested in her countenance what could not be mistaken for signs of mental distress. I see, my dear,' said Mr Maxwell, 'you are unable to sustain the weight of this misfortune.'

'Could I be suffered to reserve but one particular piece of furniture, said Mrs Maxwell, I would cheerfully part with all the rest, that clock, though old-fashioned I prize as highly as Amelia does her choice library, it was my grandfather's, and was bequeathed to me as a family treasure to be preserved in remembrance of my ancestors. Oh could I keep that.'

I know, said Amelia, papa will manage to prevent that being sold with the rest of the furniture, and I think I can aid him in the matter. So saying, she opened the clock door, and disposing of her little library inside, there said Amelia, my books are stowed away for safe keeping; if they insist on having the clock, I will insist on their taking my Sunday-school premiums with it; they will not touch what I consider sacred; and in addition to this arrangement, I have thought of something, mamma, which I am certain will prevent the clock being sold. Mr. and Mrs. Maxwell smiled at Amelia's affectionate officiousness, and concluded to let her have her own way.

The furniture having been appraised together with the timepiece, the day arrived for striking down the property under the hammer of the auctioneer. In order to retain the clock for her mother, Amelia had gone privately to the clergyman of the church where the family were wont to worship, and stated to him her fear of losing her Sunday-school library together with the old family timepiece in which the books were deposited. The minister's holy resentment was instantly aroused, and he promised Amelia that neither the clock nor her library should go out of the family. 'I will be at the house,' said he, 'on the day of sale; and prompt to his word, the clergyman was there some time before the sale began.

One of the creditors had been overheard requesting a friend to bid off the clock for him at any price, and this coming to Amelia's ears, she communicated the information to the minister.

The first article set up was the timepiece. Before any bid was offered, the clergyman stepping forward, and taking some of the books from within the clock-

case, here, said he; are deposited the Sunday-school premiums of Mr. Maxwell's daughter, and I imagine the bare mention of this fact will avail to exclude the clock from being sold.

"By no means," vociferated the creditor alluded to, 'the clock with its contents was embraced in the appraisalment, and now it is too late to exclude it. It must be sold.'

At this moment, two strangers stepped forward, the eldest of whom, manifesting indignation in his countenance, exclaimed "what man, unless he is dead to every feeling of piety—every sentiment of honor—every humane motive, will deprive a lovely female of those Sunday-school treasures from which she imbibed her early religious enjoyments!—Stop the sale—let each creditor present me his claim on Mr. Maxwell, and I will pay the whole, one half in cash, and give my notes at ninety days without interest for the balance, with the best of security." These terms being accepted, the auctioneer descended from his rostrum. The gentleman who thus interposed was Mr. Maxwell's brother, and his companion was James Devero, his partner in business. Both had been absent some ten or fifteen years, and in copartnership had acquired a large fortune. They had arrived that morning, learned the condition of Mr. Maxwell's affairs, and barely exchanging salutations with Mr. Maxwell and his family hastened to the auction.

An intimacy was formed between Mr Devero and Amelia, which terminated in their union at the altar of Hymen. The two brothers with Mr. Devero went into copartnership, and the house of Thomas & William Maxwell & Co. was second to none in business and wealth. Amelia was allowed to retain the timepiece in her family, and in a few years she instructed her beautiful daughter Jane in those Sunday school lessons, from which she herself had derived so much happiness in her youthful days. N.

Important Decision.—Mr. Ephram B. Cutter has recovered a verdict of \$320 damages of the town of Mendford, (Mass.) for injury sustained by his wife, a bone of whose arm was broken, by being overturned in a chaise, in the night time, owing to a block of granite encumbering the highway.

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